

This week we will learn together Mishna Heh in Perek Bet of Massechet Shabbat. The Mishna deals with blowing out the Shabbat candles on Shabbat.

The Mishna says that if one extinguished a candle on Shabbat for the following reasons, he need not bring a Korban Chatat (but it is still not permitted to do):

1. If one is worried about idolaters who may have laws regarding lighting candles outside their temples on certain festivals i.e. some Persian religions.
2. If one fears that robbers may attack if they see a light.
3. If one has an extreme mental issue and feels a need to relax in darkness.
4. If a sick person needs to sleep but is being disturbed by the light.

However, if you blow it out so that his lamp will not break (if the lamp got very hot, it might ruin the earthenware. It would not be dangerous, just a nuisance), or to allow the remaining wick or oil to be reused, it is forbidden and one must bring a Korban Chatat.

R'Yose disagrees and says that in all the above cases, it is not punished (i.e. you don't need to bring the Korban), except for if you want to save the wick. This is because blowing it out makes it ready for use next time since a wick will light more easily if you have singed it.

Shabbat Shalom

'Parasha Digest – Tetzaveh'

ראשון: Hashem commands Bnei Yisrael to use the purest olive oil for the daily lighting of the 'Menorah'. Moshe is told to make special clothing for the Kohanim and the making of the 'Ephod' of the Kohen Gadol is discussed.

שני: The making of the Kohen Gadol's 'Choshen Mishpat' (Breastplate) is detailed, it had 4 by 3 rows of precious stones, one for each of the 12 Tribes and the names of the 12 tribes were engraved on them. The breastplate contained a fold in which the 'Urim Vetumim' were placed the 'Choshen Mishpat' was secured by straps which connected it to the Ephod.

שלישי: The making of the Kohen Gadol's 'Meil' is explained as is the making of the 'Tzitz'. The Torah then describes the other 4 garments worn by the Kohen Gadol and the other Kohanim.

רביעי: The inauguration ritual for consecrating

Ahraon and his sons is discussed. They immersed in a Mikvah and they were dressed in the cloths of the Kohanim. Moshe then offered Korbanot (Sacrifices) on their behalf.

חמישי: The Torah continues to explain the consecration ceremony along with the special Korbanot. Moshe is told to repeat this ceremony for 7 days and then Aharon and his sons will be consecrated. Included is a description as to how future Kohen Gadols are to be inducted.

ששי: Hashem instructs Bnei Yisrael to offer up the 'Tamid' offering, in the morning and in the afternoon. Hashem also promises to 'rest his presence' in the Mishkan.

שביעי: The making of the inner Mizbeach, the Incense Mizbeach is described and the Kohanim are commanded to offer up incense twice a day.

Thought for the Week

"Do not quarrel with a man without cause if he has done you no harm" (Mishlei 3:30)

Quarrelling can become a passion. No matter what the object may be, a quarrelsome person enjoys making retorts. He likes to be right always and to have the last word; he quarrels for the sake of quarrelling. Be aware of such a tendency. If you are forced to have a dispute with someone, then it should be solely because by his behaviour he has given you good reason for it

It also honours a man to remain calm and not let himself be drawn into a quarrel even if he has a good cause for it. Only a fool does not avoid dispute, and thereby he makes his foolishness obvious.



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No.	Parashat	תש"ע
331	Tetzaveh	5770
		February 2010

Where is Moshe?

One of the most famous pieces of the Baal HaTurim appears in this Parashah. He points out that Moshe's name is not mentioned in this Parsha. However, once Moshe is introduced in Shemot, every Parsha has Moshe's name in it. (The Ittur Bikkurim points out that while some other Parshiot omit Moshe's name, they are all monologues by Moshe. Tetzaveh, therefore, is the only Parsha said by Hashem to Moshe without Moshe's name being mentioned.)

The Baal HaTurim explains that when Moshe is arguing with Hashem to save and forgive Bnei Yisroel, he says that if Hashem wipes out Bnei Yisrael, his own name should be wiped out as well. As we know, Hashem does forgive Bnei Yisrael but the curse of a tzaddik is fulfilled even if the condition is not fulfilled. Therefore, to carry out the curse, Moshe's name is "wiped out" from this Parsha.

There are many questions on this, the most obvious being, why this Parsha? The episode of the threat to wipe out Bnei Yisrael only takes place in Ki Tisah, next week? The Peirush HaRosh (quoting R' Dan Ashkenazi) answers that in the conversation, Moshe says, wipe me out from Your book that You have written. Therefore, it implies a book that You have just written i.e. the previous Parsha: Tetzaveh.

The Vilna Gaon points out two things. First, he says that the date of Moshe's death - 7 Adar - normally falls in the week of Tetzaveh. Secondly, he says that whilst Moshe's open name is omitted, by writing out the letters of Moshe's name, mem, shin, heh, we can see that removing the first letter of each (i.e. the open name) the gematria of the hidden part is 101, the same as the number of pesukim in this week's Parsha.

Both of the points of the Vilna Gaon seem hard to understand. Why should Moshe's name be hinted at in this fashion?

This Parsha deals with the laws of the Kohanim. The power of Aharon came to him through the Torah. (R' Yosef Ya'avetz says that the crown of kingship and priesthood depend on that of Torah.) The Torah was received and transmitted by Moshe.

R' Zadok HaCohen says that the Torah mentions names to describe people's core nature. Moshe Rabeinu was not involved much in the jobs of the Kohanim. Therefore, his name is not mentioned in this Parsha. However, via the hidden force of Torah, Kohanim received power, so too, when describing Aharon's jobs, Moshe's hidden involvement is hinted at.

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A Powerful Gregger

A few days before Purim in Russia, many years ago, the son of the Czar went hunting in the woods with a group of friends. They had lost their way and by chance arrived in the town of Vardik. All the people were excited to have this distinguished visitor in their midst. They gave him the finest room in the local inn, the finest food, and delicious cakes.

The next day, the prince suddenly became very ill and was unable to return home. Messengers were sent to the Czar to report the bad news. In a very short time, the Czar and several important ministers arrived in Vardik.

They had brought several doctors with them who immediately began to examine the prince. Each one tried to cure him, but none was successful. It became clear that the prince had a life-threatening fever, and he therefore spent most of the day sleeping.

One of the Czar's ministers suggested that the fever was probably caused by the food the Jews had given the prince. The Czar willingly agreed that the Jews were to blame and on the day before Purim, two notices were put on trees. They said that if the prince did not recover by the end of the next day, all the Jews in Vardik would be held responsible. Also, since the prince was very weak, and trying to sleep, the villagers had to be very quiet to avoid disturbing him.

But the Megillah had to be read. The Jews gathered silently in the little *shul* on the main street, right near the inn where the prince lay gravely ill. The entire *shul* sat absolutely still, and the Rabbi began to read in a low, soft voice. The children had been told to leave their greggers at home, in order to avoid waking the prince.

Suddenly, there was an awful noise. The name

of Haman had been read, and little Yaakov was swinging his gregger with all his might, a happy, innocent smile on his face.

Everyone became very frightened. The Rabbi continued reading. People were shaking their heads. They made signs to Yaakov that he must be quiet. One man wanted to take the gregger away from him, but Yaakov would not even let him touch it. No one could tell him to stop using the gregger, for during the reading of the Megillah it is forbidden to speak. Neither could they take it by force as Yaakov would just scream in protest. They continued to sit silently, hoping that Yaakov would understand and put the gregger away.

The windows to the prince's room were open to let in some fresh air. Gathered around his bed were the ministers, the doctors and the Czar. There was total silence in the room. The prince was pale and weak. He had no strength left. His eyes were closed and he seemed not even to be breathing.

And then the gregger started. All the people in the room ran to the window to see who the guilty noise-maker was. The next moment they jumped in fright, for they heard a voice behind them asking for some water.

There was the prince, sitting up in bed, wide awake. "What a jolly noise I hear! What is it? Please bring me some water. I have never been so thirsty in my whole life." The noise of the gregger had awakened the prince.

In a few days he was well, and the whole company returned in peace to the palace. The Jews in the town were saved, and they had the happiest Purim day you could ever imagine, with sweet little Yaakov the local hero.

Riddle for the Week

Which 3 Gedolim (pre-gemara) passed away on a Shabbat?
(Answer in next week's Living Torah)

Answer To Parashat Terumah's Riddle:

Q: The Torah in Parashat Terumah speaks of the components and vessels of the Mishkan. Three of the items are spelled with the same letters, just in different orders. What are these items?

A: The Kaporet, Parochet and the Kaftor (of the Menorah).

Torah and the Kehuna

"And you will command the children of Israel that they shall take for you clear olive oil, crushed, for illumination, to light a continual flame."

This commandment is addressed to Moshe, yet is a change in the way that ה has been giving instructions until now, where the word *taaseh* has been used instead. So why suddenly change to אָתָּה תְצַוֶּה?

The *Ramban* answers that Moshe had a special responsibility when it came to the oil of the Menorah. This is further emphasised by Rav Elie Munk, in his commentary on Chumash, *Kol HaTorah*, where he quotes the *Zohar* who asks a question on the grammatical construction of the pasuk. The word וְאַתָּה (and you) seems extraneous, as אָתָּה itself means 'you will command'. He answers that by addressing Moshe so specifically, ה is giving him authority over the whole of the *B'nei Yisrael*, which notably includes Aharon and his sons.

The emphasis placed on Moshe recalls ה's original intention to make Moshe the *Kohein Gadol*, which is explained in Gemara Zevachim, (102a), "*and Hashem's wrath burned against Moshe*" (*Shemot 4:14*), Rabbi Yehoshua ben Karcha said: *Every time 'charon af', 'burning wrath' is mentioned in the Torah, it leaves a permanent mark, with the exception of this occasion. Rabbi Shimon ben Yochai said: this occasion also left a permanent mark, for it says [in the same pasuk] "Is there not Aharon your brother, the Levite". It doesn't say he was a Kohein [but a Levi]. So Hashem said: I said you would be a Kohein, and he a Levi, now he will be a Kohein and you a Levi. The Chachamim said: Moshe never served as a Kohein except for in the seven days of building the Mishkan.*" To leave no doubt as to the reason for Moshe's apparent demotion, the seven days he spent as *Kohein Gadol* parallel the seven days he spent protesting at the Burning Bush.

The Midrash (Sh'mot Rabbah, ch.37) says that when ה told Moshe to appoint Aharon as *Kohein Gadol* he resented it. The *Ibn Ezra* seems to suggest that actually, Moshe was glad to remove himself from the responsibilities of the *Kehunah*, as he had enough duties as head of the Judiciary. However, Rav Munk suggests that even if Moshe had accepted ה's instructions immediately, he would still not have been able to take the post of *Kohein Gadol* as a result of killing the Egyptian taskmaster, as a *Kohein* who has killed another person cannot serve in the Mishkan.

As a result of Aharon's appointment as *Kohen Gadol* there was a "separation of powers" established

between the authority of the *Kehunah* and that of the Judiciary, embodied by Aharon and Moshe respectively. Moshe certainly represented the judiciary, as *Rashi* says in D'varim (33:21), on the words צְדָקָתָה עִשָּׂה.

Where he states that Moshe was the object of this statement. A further indication of Moshe's status as the head of the judiciary is that he is told by ה to announce Aharon's appointment as *Kohein Gadol*, a task which in future would go to the head of the Sanhedrin, the Jewish high court.

All of this comes from the specific addressing of Moshe through the word *v'ata* which appears three times in the opening five pesukim of *Tetzaveh*. This repetitive stressing of Moshe's remaining important responsibilities served to revitalise him. The Chatam Sofer offers a different explanation for the repetition of *v'ata*, which is not necessarily incompatible with that of Rav Munk. He points out that *v'ata* is mentioned five times in the next few Perakim, three times in *Tetzaveh*, and twice in *Ki Tisa*, and says that each one represents a historical era or event. The first occurrence, *v'ata tetzaveh*, describes the purity of the Menorah, and is symbolic of one of the most blissful periods of Jewish history, from *Yitziat Mitzrayim* to the destruction of the first *beit hamikdash*.

The second *v'ata* orders Moshe to take Aharon and his son this alludes to Chanukah, a miracle facilitated by the descendants of Aharon.

The third *v'ata* is followed by the advice *mar d'ror* which alludes to the miracle of Purim. The Gemara in Chullin (139b) says that *mar d'ror* is a hint from the Torah about Mordechai.

The fourth *v'ata* is "*V'ata tedaber el kol chachmei lev*" is a reference to the time of the *Mashiach*, when the world will be filled with wisdom and knowledge of ה.

The final *v'ata* is a reference to *Olam Haba*, a universe of rest and peace – an eternal Sabbath - the commandment is to keep Shabbat.

Returning to the original point, the fact is that Moshe, through the accentuation of his role as teacher and judge, came to realise that the Torah is more precious than the *Kehunah*, as it is accessible to all Jews, not just those of certain lineage.

"Torah Tzivah Lanu Moshe, Morsha Keheilet Yaakov" - the Torah is available to any Jew, and this is the great achievement of Moshe Rabbeinu.

By Michael Deutsch